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Number 35

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Editorial

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THE CHRISTIAN CENTURY

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Volume XXXII

SEPTEMBER 2, 1915

Number 35

Alexander Campbell and the Missionary Spirit

BY JASPER T. MOSES

ALEXANDER CAMPBELL lived and did his work at the time when the modern missionary movement was in its birth throes. That he did not have a larger, more constructive part in this important phase of American religious development is due not so much to any indifference that Mr. Campbell might have felt toward it, for he came to consider missions a vital part of the Church's program; but the smallness of his recognized contribution to missions came as the natural result of his supreme absorption in the theological phases of the Restoration movement, as well as in the large part he played in its journalistic, educational and practical development. On the other hand, Mr. Campbell made a most valuable, though perhaps unrecognized, contribution to the whole of American Christianity in the spirit of intelligent evangelistic fervor which was communicated to the whole body of the Disciples of Christ, and has been an admitted asset in their growth in numbers and in power.

MISSIONS EMPHASIZED AT THE BEGINNING.

In the very first document of the Campbells, the "Declaration and Address," we find a stressing of missions as the supreme end of the Church, for the accomplishing of which it should unite. How much of this idea was due to Thomas Campbell, and how much to his son, is hard to determine. This missionary idea recurs at several places in the document; but the strongest missionary passage is at the very close of the Appendix, where it may fairly be presumed Alexander Campbell would have placed whatever contribution he would make, if he were the author of any part of the document. The very effective anecdote of the difficulty of the Seneca Indians in accepting the Gospel is used as the climax for this appeal to the churches to

unite. The strong and simple words of the old chief describing the dilemma in which the confusion and disagreement of the white Christians placed the Indians form one of the most interesting passages in the whole "Declaration and Address," and they render most effective the impassioned appeal for the restoration of the lost unity of the Church.

IN LATER LIFE AN ARDENT CHAMPION.

During the editorship of the "Christian Baptist," Mr. Campbell was striking right and left at the abuses of ecclesiasticism. He was not always discriminating in his attacks, as his attitude toward organized missionary work at this period shows us. No one seems to have recognized this mistake on his part more clearly than did Mr. Campbell, himself; for in after years, during the constructive part of his program, he becomes the champion of the American Christian Missionary Society, and the friend of Bible societies and other similar organizations.

Notwithstanding Mr. Campbell's later change of heart, his cordial support of the missionary endeavors of the Disciples of Christ, and his presidency of the American Christian Missionary Society, his earlier attitude of criticism and opposition did great damage. There were those associated with the Campbells who were far more legalistic in their bent of mind than even Alexander Campbell in his most iconoclastic moods. These men siezed with gusto on the anti-society utterances of the "Christian Baptist," enlarged upon them, and made this ultra conservative attitude part of their definite program. In the middle period of Disciple history, Benjamin Franklin was the leader of this element, and his paper, the "American Christian Review," was their organ. Their present day successors have largely withdrawn from the main body of the Disciples of Christ.

The discerning reader of the "Christian Baptist" will understand that what Mr. Campbell is hitting at is not so much the missionary ideal as it is the program for carrying this out, which he conceives to be very defective. In his "Remarks on Missionaries" (page 13 of Burnett's reprint of the "Christian Baptist") the then young reformer compares the missionary enterprise of his day to the Crusades of the Middle Ages in that they were outpourings of mistaken zeal, and in proportion to the money and effort expended yielded meagre results. Mr. Campbell quotes at some length from an account of the Jesuit missionary efforts inaugurated by St. Francis Xavier, and comes to the remarkable conclusion that the results of these noble efforts were perhaps worse than useless, since the heathen stood as good a chance of being saved from their idolatry as from Romanism.

COMMENT ON THE JESUITS.

But there is at least one thing about the Jesuit missionaries which meets with Mr. Campbell's approval, and in which he maintains that they surpass the modern Protestant heralds of the gospel. The latter part of his quotation from Buck's Theological Dictionary contains the following:

In India they (the Jesuits) assumed the garb and the austerities of the Brahmins, and boasted on the coasts of Malabar of a thousand converts baptized in one year by a single missionary. Their sufferings were, however, very great; and in China and Japan they were exposed to the most dreadful persecutions, and many thousands were cut off with, at last, a final expulsion from the empires.

This is near enough to the rigorosity of Apostolic times to elicit Mr. Campbell's admiration; but there is still something lacking in the Jesuit propaganda beside their faulty doctrines. This is in the fact that they could not work miracles. In the first century, the unflinching attestation of

divine sanction to the message of an apostle or an evangelist was his ability to work miracles.

Says Mr. Campbell:

The Bible gives us no idea of a missionary without the power of working miracles. * * * It is evident that it is a mistake to suppose that missionaries in heathen lands without the power of working miracles can succeed in establishing the Christian religion. If it was necessary for the first missionaries to possess them, it is as necessary for those of our time who go to pagan lands to possess them. Every argument that can be adduced to show that those signs and wonders, exhibited in Judea, were necessary to the success of that mission, can be turned to show that such signs and wonders are necessary at this day in China, Japan or Burmah to the success of a missionary.

THE FAILURE OF MISSIONS.

Mr. Campbell goes on to compare the labors of modern missionaries to the proselyting efforts of ancient philosophers, and adds:

But that anything can be produced, of a credible character, resembling the success of the divine missionaries, narrated in the New Testament, is impossible; or, that a church, resembling that of Jerusalem, Samaria, Caesarea or Rome, has been founded in any pagan land, by the efforts of our missionaries, we believe incapable of proof. Is, then, the attempt to convert the heathen by means of modern missionaries, an unauthorized and a hopeless one? It seems to be unauthorized, and, if so, then it is a hopeless one.

The natural question arises here, "How in the face of such a statement can you call Mr. Campbell in any way a supporter of the missionary enterprise?" Our reformer is trying to reason the whole thing out, applying his theory of Biblical legalism to the problem, and we see how lamentably his theories go wide of the facts. But we must remember that foreign missions was a new, weak and little exploited enterprise in the days of the "Christian Baptist." Now, having cleared the horizon of the mists of error and of human contrivances, which were usually one and the same thing with Mr. Campbell, he proceeds to set forth his grand and unique theory for the proper conducting of missions in heathen lands.

THE METHODS OF MISSIONS.

"How, then, is the Gospel to spread through the world?" he asks. The reply comes true to his principles:

The New Testament is the only source of information on the topic. * * * The Christian religion is a social religion, and cannot be exhibited to the full conviction of the world, except when it appears in this social character. An individual or two in a pagan land may talk about the Christian religion, and may exhibit its morality as far as respects mankind in general; but it is impossible to give a clear, a satisfactory, a convincing exhibition of it in any other way than by exhibiting a church, not a paper, but in actual existence and operation, as divinely appointed.

And now, as Mr. Campbell elaborates his argument for New Testament missions, we see his great central idea of the unity of the church coming into play:

Nothing can be done worthy of admiration by the Christians of this age, with reference to the conversion of the pagan nations, until the Christians separate themselves from all the worldly combinations in which they are swallowed up, until they come out from amongst them that have a form of godliness, but deny the power thereof; * * * until they form themselves into societies independent of hireling priests and ecclesiastical courts, modeled after the forum, the parliament, or national conventions; until they cast to the moles and the bats the Platonic speculations, the Pythagorean dreams and Jewish fables they have written in their creeds; until they return to the ancient model delineated in the New Testament; and until they keep the ordinances as delivered to them by the apostles.

The culmination of Mr. Campbell's proposed solution of the missionary method is now given:

If, in the present day, and amongst all those who talk so much of a missionary spirit, there could be found such a society,



Rev. Jasper T. Moses.

though it were composed of but twenty, willing to emigrate to some heathen land, where they would support themselves like the natives, wear the same garb, adopt the country as their own, and profess nothing like a missionary project; should such a society sit down and hold forth in word and deed the saving truth, not deriding the gods nor the religion of the natives, but allowing their own *works* and *example* to speak for their religion, and *practicing*, as above hinted, we are persuaded that, in process of time, a more solid foundation for the conversion of the natives would be laid, and more actual success resulting, than from all the missionaries employed for twenty-five years.

What an interesting mixture of the theoretical and the practical we have here! Some of Mr. Campbell's ideas have been tried out and found unworkable in the missionary experience of the nineteenth century; while others of them are only today coming to be the goal of the most modern missionary thought and practice. The editor of the "Christian Baptist" had a positive genius for seeing through shams, fads and mistaken enthusiasms, in other people at least. His one idea here that has not stood the test of time and of experience is that of missionaries going to foreign lands without regular incomes and attempting to live absolutely on the plane of the natives. Abundant and dismal

failures have marked the pathway of the enthusiasts who have tried this plan, notwithstanding the fact that a distinguished Indian gentleman recently proposed it in an address before one of our Chicago churches, as the readiest method for overcoming the suspicion and hostility of his fellow-countrymen to the foreign missionary.

VALUE OF CAMPBELL'S CRITIQUE.

The real value of Mr. Campbell's critique of the missionary enterprise lies in his prophetic unfolding of the proper attitude of the missionary toward the native and toward his task in general. He utterly discards the purely evangelistic idea in missions, so far as this finds expression merely in preaching Christianity and making light of the oriental faiths. The missionary is to know the people he labors among, and to share in their interests. He is to be familiar with their language, customs and religion. Nor is he to treat their worship, idolatrous though it may be, with aught but respect and courtesy. The entering wedge of Christianity in the lives of these pagans is to be the influence of life upon life, the power of Christian living and helpfulness. The missionaries are to preach primarily through service, or as Mr. Campbell puts it, by "allowing their works and example to speak for their religion."

Mr. Campbell is profoundly right in his judgment that such a message will establish the Gospel on a firm base in the lives of the native converts. Shall not our missionary promoters of today, as they are trying to adjust themselves to what they see to be the need of the field, and at the same time satisfy the demands of their constituency for big returns in the number of conversions, as the measure of success, find much aid and comfort in pointing to the Sage of Bethany as the advocate of social service in missions? Surely, the most conservative among us cannot regard this as a dangerous innovation in our policy when it has such distinguished support.

LATER SUPPORT OF ORGANIZED MISSIONS.

D. S. Burnett, editor of the reprinted editions of the "Christian Baptist," takes pains in the preface to the eighth edition to inform us that Mr. Campbell's attitude of opposition to missionary organization into societies did not last into the later and more constructive period of his ministry. He quotes from "The Millennial Harbinger" two long paragraphs of enthusiastic support of organized missions from which the following sentences are taken:

When bodies of delegates are appointed and convened for such a purpose, to carry out the great aim of the commission, whether they spring from one small district and are called an "association," or from a still larger one and are called a "general convention," we believe that it may be truly said of them, in the language of Paul, "they are the messengers of the churches and the glory of Christ." May it be the lot of the present generation to see the churches of

"our common faith" on this continent acting together to attain the end proposed by the great commission, * * * entering upon the moral conquest of the world, owning the antipodes as their neighbors, and hailing the latest news from the distant East and West with an eagerness akin to that which pervades the marts of commerce. * * * The brief annals of our American missions prove

that there is no class of men so refined or savage, so high or so low, but that they may be made trophies of the Gospel, and be brought in to add lustre to its triumphs.

Surely, this splendid statement of Mr. Campbell, written at the height of his power, makes ample amends,

to the seeker for his true attitude, for the cruder observations of his earlier years. From first to last, he believed in missions, and saw clearly the close association of Christian union with the evangelizing of the world.

How To Make a Mummy Fight

BY WILLIAM E. BARTON

MR. KIPLING in one of his most interesting poems tells us how England said to Pharaoh:

"I must make a man of you,
Who will stand upon his feet and play the game,
Who will Maxim his oppressor as a Christian ought to do,
And so she sent him Sergeant What's-
His-Name."

This inconspicuous and unheroic looking individual in his khaki kit and with his

the scarabs he has bought were not made in Germany, for the dealer told him so.

But before getting out of Egypt one must get into it. That is not, or, until the outbreak of the war, was not, a very difficult process. The American tourist had his choice of landing either at Port Said or Alexandria. In the former harbor one ties up at the dock, but at the latter large ships anchor out in the roadstead and passengers are discharged into small boats. I have seen some very sea-

Pyramids on a trolley and it is possible before we know, they will be equipping themselves with elevators. This latter improvement, however, would be strenuously resisted by the brigands whose business it is to help tourists climb the Pyramids. It takes a minimum of four of them for each tourist, two of them leap up on the next block of stone, almost as high as a dinner table, and the tourist puts one foot almost as high as his chin and extends a hand to each of his helpers. The third helper puts both hands firmly under the stern of the ascending adventurer and gives him a generous push up. As for the fourth attendant, he carries a water bottle. There are likely to be others who on one pretext or another are supposed to help an American to the top. One needs almost as much help going down, excepting there is no need to push. The great Pyramid rises at an angle of fifty-four degrees; that is to say, it goes up faster than it goes in. It looks very steep when one turns to go down, and it is a comfort to have two shoulders to lean upon as one jumps from block to block.

CAMEL AND DONKEY.

I have sailed up the Nile on a steamboat. I have come down the Nile in a sleeping-car. I fully expect to sail over the Pyramids in an aeroplane, but for genuine business in Egypt one still must have resort to the camel, and especially to the donkey. No trolley yet has desecrated the plan where once stood the hundred-gated Thebes. I have ridden all about Luxor and Karnak on a donkey so small that my feet almost touched the ground, and have ridden over the sands to more remote adventures upon the back of a camel.

When I first visited Egypt every primitive method of agriculture which had



The Road to the Pyramids.

equipment of the odds and ends and leav-sick people in the harbor of Alexandria, ings of a dozen Oriental tongues—

"Translated with a stick,
Which is really half the trick"—

proved to be a capable linguist, a man of military genius, and hardly less than a magician. He lived and died unrecognized, but he made a fighting man out of a fellow.

"Though he drilled a black man white
And made a mummy fight,
He continued only Sergeant What's-
His-Name."

He who visits Palestine requires as his most important equipment physical endurance and a pocket Bible, but the first requisite for sightseeing Egypt is a dress suit. In Palestine you rise at five, breakfast at half-past, and are in the saddle at six, and lie down at night on a cot in a carpeted tent, weary and happy. In Egypt you start at ten for a leisurely donkey ride, return for lunch at twelve, stroll about the shops until four, when you return to the hotel veranda to watch the snake-charmers and dancers, and then dress for dinner. He who returns from a journey in Palestine has a sunburnt nose and has lost about twenty pounds of flesh, but he is in good fighting trim. He who comes up out of Egypt, however, emerges like the patriarchs of old laden with the treasures of the Orient. He is sleek, well-fed and perfectly sure that

ready to recite with Mark Antony:

"I am dying, Egypt, dying."

But none of them actually die.

Egypt was changing rapidly before the war broke out, and it will change still more rapidly when the war is over. Even now one may ride from Cairo to the



Amid the Mighty Ruins of Egypt.

been in vogue from the days of the patriarchs was still employed there. Oxen and donkeys went round and round their never ending treadmill pumping up water from the Nile. Men whose labor must have given them a never-ending backache dipped their buckets, fastened on the end of a well-sweep, three times a minute as regularly as a clock, dipping up water for the shallow irrigating ditches, and never stopped to rest or look up no matter who or what passed. To some extent this will continue in years to come, but a new order of things is well under way.

THE DEVELOPMENT OF EGYPT.

Egypt possesses 6,250,000 acres of tillable land. Of this area, only 1,730,000 acres were irrigated by the ancient system, which has been in vogue 7,000 years. Where, however, perennial irrigation can be provided, two and in some places three crops can be grown. To provide in part for this great improvement the Assuan Dam has been built. It is a reservoir dam, which allows the early floods laden with deposits needed for the fertilization of the soil a free and unimpeded passage, but which captivates the comparatively clear water of the terminal inundations.

The English administration in Egypt, under the direction of Lord Cromer, developed a plan of the greatest magnitude and importance, involving the expenditure of more than \$100,000,000 for the development both of Egypt and of the Soudan. The plan, whose inception we have seen, but whose larger development still remains to be accomplished, involves the utilization of the White Nile for the irrigation of Egypt and the Blue Nile for the irrigation of the Soudan.

When the British government, under the direction of Mr. Disraeli, then prime minister, purchased the Khedive's share of stock in the Suez Canal, England ceased to be a kingdom and became an empire. That clever, enigmatical Jew gave Queen Victoria a new title, which she greatly enjoyed, and gave to her successor new responsibilities and superb opportunities. The ineffectual revolt of Arabi Bey fastened England's rule still more firmly on Egypt. France has protested for years that the time had come for England to get out, but if England had any intention of getting out she

has forgotten it some time ago. The government of Egypt has been a three-headed kind, the Khedive, the Sultan and the King of Great Britain have all had a finger in the pie. The Sultan is no longer to be reckoned with, but Great Britain is there to stay.

ENGLAND'S PURPOSE IN EGYPT.

All in all, Lord Cromer's administration in Egypt has been wise and far-sighted. It has made for prosperity and good government. It has put Egypt on

the Assuan Dam. But speaking in general terms, it is safe to predict that most of the ancient ruins that are best worth saving will be protected.

One is no longer permitted to carry smoking torches through the famous tombs of the kings. These are lighted with electric lights. It seems a most incongruous thing that it should be so, but I have deciphered the obituaries of dead Pharaohs by the light of Mr. Edison's invention. The British Museum and the other museums of Europe and the schol-



The Great Pyramid.

the map, not merely as an ancient civilization, a land of tombs and mummies, but as a modern country, capable of producing immense crops of cotton and other marketable commodities. England intends to run her railroad from Cairo to the Cape, and the Union Jack is likely to wave pretty nearly all the way from the Blue Mediterranean south to the Cape of Good Hope.

To what extent will this system of improvements destroy the relics of ancient civilizations? Something will certainly be lost. The magnificent temple on the Island of Philæ already suffers inundation on account of the building of

ars of all the world represented in the Egypt Exploration Fund and similar organizations are united in their effort to protect the really valuable antiquities along the Nile.

Egypt has not suffered as Palestine and Turkey in Europe have suffered on account of the present war. To be sure, there are few tourists to bring in money, but there are soldiers, and they are good spenders.

TOURISTS DISPLACED BY OFFICERS.

Most of the chief hotels are closed. The two great hotel groups in Cairo are represented only by the Grand Continental and Shepherd's. The Luxor Hotel at Luxor and the Grand Hotel at Assuan are open for the benefit of a few old habitués, of invalids and of occasional officers on short leave or Anglo-Egyptian officials in need of a brief rest from what, owing to the general stoppage or curtailment of leave, has been a trying year for many of them.

Yet, if the season is nonexistent, there is animation enough in the European life of Cairo. The city has become militarized, for a very large army is quartered in or around it. Shepherd's and the Grand Continental Hotel swarm with officers of every rank and every branch of the imperial service—British, Indian, colonial and Egyptian.

In general, it may be said that the military have amply made up for the absence of tourists as far as Cairo is concerned. The dragomans, guides and venders of every species of rubbish, from inefficient fly whisks to stuffed crocodiles, have thriven exceedingly. There are no tourists at Mena House, but a large force of Australians is camped near the Pyramids, and that notorious tribe, the Pyramid Bedouins, are growing deplorably prosperous at the expense of newcomers. The venders of all sorts of refreshments, restaurant keepers, cabmen, carters, taxicab drivers, etc., are making money.



A Loaded Donkey Near the Pyramids.

Egyptian and Berberine waiters have taken the places of the Germans and Austrians in the hotels that remain open.

The Mouski bazaar is not doing badly, though there is naturally a falling off in the demand for the best classes of Oriental goods, and the best known venders of Egyptian and Greek antiques have comparatively few clients. Book shops and tea shops are doing an excellent business, and one still wonders why no English bookseller has begun operations, now that the Germans have left us, and why none of the many London establishments have not thought of opening tea-rooms in Cairo, if only for the benefit of the Australians, the tea drinkers par excellence of a tea-drinking race.

THE WORLD'S DEBT TO EGYPT.

It is only in upper Egypt that the cessation of the tourist traffic has really been felt. In Cairo and its neighborhood not only are the troops, a majority of whom receive at least \$1.25 pay a day, spending large sums, but considerable orders for provisions, forage, etc., are given by the military authorities. It is difficult, of course, to make any but a general estimate of the amount that is being spent in the country by the garrison, but there is good reason to believe that it does not fall far short of \$1,250,000 a month. Egypt has another good reason for being grateful to the Turk.

Great things have come out of Egypt in the past. We are indebted to her for

the birth of many of our sciences and most of our fine arts. To her we owe not only the hieroglyphs which are our earliest literature, but also papyri with their unexpected light on the early Christian centuries and their new texts of Greek classics. To Egypt we owe the Greek Version on the Old Testament and much of the literature of the early church fathers. The men of the Old Testament looked back upon Egypt as "the house of bondage," and so it was to them, but Abraham, Isaac and Jacob, all severally, went to Egypt and were saved in time of famine. Again and again Egypt proved the granary that saved ancient civilization as well as the source of its literature and art. The Tel-el-Amarna tablets have afforded us a perfectly amazing knowledge of surrounding countries, including Palestine in the times preceding the exodus, and recorded in a language other than the Egyptian and easily legible by modern scholars.

Yes, Egypt has done much for the world, and the world has done something for Egypt. Ever since the days of Joseph and down to the time of Lord Cromer, Egypt has needed foreign prime ministers to tide her over her great crises. Whatever the future has in store for Egypt, there is no present indication that the war will do her permanent damage. She has nothing to lose in the departure of the Turk and she has something to gain in the growth of modern industry and agriculture.

SHAM PREACHING.

By George Wharton Pepper.

I HAVE heard many sermons which were obviously delivered primarily for the satisfaction of the preacher. He had become interested in a certain line of thought. He had happened upon what seemed to him a bright idea. Or, perhaps, he had been reading a book which pleased or pained him. Forthwith he was eager to ease his mind. Sunday was at hand and the pulpit was his. He never seriously asked himself what were the needs of his flock. What followed I can best express by setting over against that tragic picture of the sheep in the snow one of those unreal Arcadian scenes in which the shepherd, playing upon his pipe, holds the center of the picture while the sheep, more fortunate than the congregation, wander listlessly away.

The preacher must be convinced that he has somewhat to offer which, if received, will mean light and leading to his hearers. It is charged sometimes against the physician that, when his power of diagnosis is baffled, he prescribes a useless but harmless concoction in order to give himself time for a further consideration of the problem. Whether the charge is true in the case of physicians, I know not. It might be made with justice in the case of some preachers. A sham sermon is an offense to God.

The sham may take any one of several forms. A detestable species is that in which the preacher gives glib and conventional answers to questions which have never troubled him, and offers hearsay solutions of problems with which he himself has never wrestled.

Perhaps the most common sham is the appeal to experiences to which the preacher is a stranger, or the proclamation of beliefs upon which he has a slender hold. It is extraordinary how quickly the man in the pew can distinguish between that which has its source in the recesses of the preacher's being and that which comes only from the lips. A proposition announced by a man convinced of its truth and power may carry the preacher's conviction to many a heart, when the same words will be utterly ineffectual if spoken by one to whom they mean little or nothing. It is just because the man counts for so much that his elocution and fluency count for so little.

Why I Do Not Believe in Foreign Missions

By Bromide Smith.

From the Congregationalist.

1. I have a friend who once met a man who said his wife's second cousin had been on a tour round the world and he said the missionaries were doing more harm than good.

2. The religion of other peoples is as natural for them as ours is for us and just suits their need. We have no right to go out and disturb the beautiful faith and customs of such people as the cannibals bring them Christianity which is, of course, purely an American invention and happens to suit us.

3. There is so much need at home, so many hospitals and schools that need to be supported that I do not believe in sending thousands of dollars to the ends of the earth where there are no hospitals and schools. Besides, the people are accustomed to dying out there and do not feel it as we do at home.

4. The money you subscribe to missions does not go out to the foreign field at all, but pays for secretaries and big offices at home. One mission board I know has three treasurers, whereas the bank in our town that handles over \$25,000 a year has only four men in its office force.

Besides I do not think the men in charge are capable of looking after such sums of money as they get; this mission board, for instance, handles

over a million dollars every year, I understand.

5. It would be much better if the money used on foreign missions were used for the immigrants of the United States. They get so hard and spoiled after they have been here for a while that something ought to be done for them immediately on arrival, seeing that unfortunately so little has been done for them in their own homes before they got here.

6. Many of the young missionaries sent out to the foreign field lose their lives there and I feel sure God does not mean human life to be risked in this foolhardy way. It is another case of the modern carelessness as to human life about which I was talking to my wife when out in our car last Sunday afternoon which fills the Monday papers with awful accounts of auto accidents.

7. Foreign missions are not interesting and I freely confess I know nothing about them.

All that is, at all,
Lasts ever, past recall;
Earth changes, but thy soul and God stand sure:
What entered into thee,
That was, is, and shall be:
Time's wheel runs back or stops: Potter and clay endure.
—Browning.



EDITORIAL

MARY PHAGAN SPEAKS

By Mary White Ovington, in the New Republic.

YOU care a lot about me, you men of Georgia, now that I am dead.

You have spent thousands of dollars trying to learn who mutilated my body.

You have filled the columns of your newspapers with the story of my wrong.

You have broken into a prison and murdered a man that might be avenged.

But why did you not care for me when I was alive? I was a child, but you shut me out of the daylight. You held me within four walls watching a machine that crashed through the air,

Endlessly watching a knife as it cut a piece of wood. Noise fills the place—noise, dust, and the smell of oil. I wish some of the thousands of dollars that you spent on the trial might have kept me in school.

A real school, the kind you build for the rich.

I worked through the hot August days

When you were bossing the girls, or shooting birds,

Or lounging in doorways cursing the nigger;

And you never paid me enough to buy a pretty dress.

You sometimes spoke coarsely to me when I went to and from my work;

Yes, you did, and I had to pretend I liked it.

Why did you despise me living and yet love me so now?

I think I know. It is like what the preacher told me about Christ:

People hated him when he was alive,

But when he was dead they killed man after man for his sake.

THE HAMMOND CONGRESS

UP to this time, The Christian Century has had no word to say about the gathering together of a considerable company of Disciples at Hammond, Ind., this week. Our reticence is due to two or three reasons:

We attended a similar "Congress of Efficiency" at Davenport, Iowa, some two years ago, promoted by the same interests that are back of this gathering, and while fellowship of the brethren was, as it always is, a satisfaction and delight, we felt that the dominant notes emphasized by the gathering were, if not misleading, at least not vital to the interests of the Kingdom of God.

The program announced for Hammond is much the same as the Davenport program, only, perhaps, more pronounced in its emphasis upon things that confuse and misdirect the thought and activity of the churches.

A second reason, more theoretical than the first, is our firm belief that the last thing the modern Church needs is efficiency. We have too much efficiency now—too much method, too much mechanism, too much rattle and clang of machinery—and too little sense of religious reality. It is a well-seasoned conviction with us that in the so-called "efficiency" of the modern Church is betrayed her pitiful weakness more clearly than at any other point.

As the Church becomes conscious of its mechanism it tends to lose its consciousness of what the mechanism is for. We believe the "schools of methods" and "congresses of efficiency" common in our day indicate a deplorable lack of spiritual vitality.

We therefore have little interest in furthering such a congress as that gathered at Hammond.

A COVER FOR HOSTILE ACTION

IN spite of these inhibitions, however, it is very unlikely that we could have maintained our silence or withheld our sympathetic interest toward this gathering were it not for a third reason, more concrete and more decisive than those above indicated. This third reason refers to the auspices under which the congress is held and to the purposes which, with more or less subtlety, have been set forth as actuating those responsible for it.

At this point we can do no otherwise than speak plainly.

In its genesis, its aim and its character, the Hammond congress is fathered by the Christian Standard. In its later advertisements it was sought to invest the pastor of the Hammond church with a semblance of initiative and invitation. But every one knows that to be a mere promoter's trick.

The Christian Standard is the foe of the organized work of the Disciples of Christ. It is at this hour doing its utmost to break down and disintegrate the slowly and hardly wrought unity of our missionary and benevolent activities.

Its unconcealed purpose is to use this gathering for the furthering of that sinister design.

Under cover of mere formal patronage of our missionary societies it is lending its active and real influence to the fostering of competing and irresponsible agencies the inevitable effect of whose success would be to confuse the purposes of the churches and to bring chaos into our missionary organizations.

It has excited interest in its congress by contrasting it with the General Convention of the churches to the discredit of the General Convention; by keeping up an unholy agitation against the missionary societies on account of their participation in the General Convention; by creating the impression that the issues it has raised against men and policies will be fought out at Hammond; and by subtly connecting its congress with the iniquitous effort it is now making to divide the Christian forces of our churches in Chicago and vicinity.

Of Mr. Sharp, the vigorous and capable pastor at Hammond, we have no word save one of admiration and affection. It is regrettable, however, that he and Mr. Kindred of Chicago and a few others have lent their personalities as instruments of the Standard's wicked purpose to bring division into the Church of Christ.

IMPOLITIC AND UNDIGNIFIED

NOR is it an admirable spectacle that certain of our national missionary secretaries present in lending the attraction of their names to this congress.

There was advertised scarcely one name of a



man with a vital message or one representing active leadership, until the announcement of the secretarial group appeared. It would have been far better for the missionary and benevolent societies to have allowed the congress to draw its own type of attendants and proceed to carry out its purpose in its own way without rendering its character ambiguous by the presence of those attracted by the secretarial leaders.

The secretaries were wanted to give caste to the congress while the thing which the secretaries represent was being undermined.

In like manner would we characterize as weak and puerile the eleventh-hour friendliness manifested by our third national journal in an editorial last week. Coming so close on the heels of its recent tirade against the Cincinnati paper for the very same offences which we have suggested above, its words, to all thoughtful and robust-minded readers, sounded shallow and insincere.

We hold that the net effect of the influence of the Christian Standard upon the Disciples of Christ is banal and sinister. It is coarse and vulgar. It is unscrupulous. It creates false issues for the sake of its own aggrandizement. It seeks to divide asunder those whom Christ hath joined together, and it is our conviction that to aid and abet it in any of its purposes is to aid and abet it in all.

THE FOOLISHNESS OF PREACHING

PREACHERS of this generation never had occasion to feel so inwardly the meaning of the phrase, "the foolishness of preaching," as in these days of world war and world-wide hatred.

The whole end and purpose of preaching is to bring righteous peace among men, to establish a brotherhood of love in the earth. And yet after twenty centuries of the gospel, here is Christian civilization itself involved in a chaos of hatred so virulent that a complacent scholar like Sir William Ramsey of England, asked concerning the outlook for re-establishing intellectual and scientific fellowship with Germany after the war, declares deliberately that "it will be impossible for us ever to work together with the Austrians and Germans."

Sir William is a Christian scholar.

If hatred so elemental and consuming can dwell in his soul what is to be said of the rank and file of men?

And so the preacher, in the presence of this contradiction of all the preaching of the past cannot help feeling the impotence of his own words. A sensitive minister said to us the other day:

"I never felt the weakness of my message as I feel it these days. My sermons seem to me like mere words, words, hollow and inept. To plead for peace is like spitting into the wind. The world has gone mad."

No doubt this is a common feeling among teachers and moral leaders. The forces that are creating war are so immeasurable; they spring out of ancestral and racial depths, they are the very elemental brute forces of nature—how foolish then, to oppose them with the weapons of words or ideas or ideals!

That is the way it seems. And no doubt that is the misgiving that has always been in the soul of every great idealist. The idealist who utters his

message in normal times of peace against any great social wrongs, like the wrongs of the industrial order, for instance, is vividly aware of the power of the brute forces that oppose him. But his little word, his vision, his ideal, somehow has a way of growing in the hearts of men until it fills their hearts and casts out the evil.

Browning's dynamic view of human nature should comfort the moral teacher, and he should strive to possess himself of it.

"Man is not man as yet,"

says the poet. He is becoming man; he is battling his way to his true humanity. The unleashing of the forces of war do not represent sheer relapse from a static position but mark an episode in the upward climb of mankind.

A relapse it is, but it is more than a relapse; It is nature's way—God's way—of carrying humanity toward far goals that otherwise could not be attained.

In every fall there is ever the perilous possibility that it may be a fall upward!

And it is the moral teacher's supreme glory to guard and foster this possibility and make it the ultimate reality.

That task is the eternal meaning of Redemption.

A GREAT MISSIONARY

F. E. MEIGS died at Nanking, Aug. 25. He was a pioneer of the foreign society, having gone to China nearly thirty years ago. He was an able, untiring missionary and an ardent advocate of Christian unity. He led in establishing Nanking University.

A. McLEAN.

This telegram from President McLean will bring sadness to all hearts and homes throughout the brotherhood. The name of F. E. Meigs is a household word wherever the work of the Foreign Missionary Society is known. He went out in the early days when it was a lonely and perilous thing to be a missionary.

With a faith remarkable for its sanity and constancy he has toiled in season and out of season for the highest ideals of Christian character and Christian propaganda.

To him as to no other man it is said the church is indebted for the founding of the University of Nanking, the union school now supported by Methodists, Disciples and Presbyterians. He was the dean of its theological faculty and exercised great influence among his colleagues and students as well as in the whole missionary situation in China.

We have no other information as to his death save what is contained and implied in Mr. McLean's telegram. Later and fuller advices will be passed on to our readers.

What is meant by "our neighbor" we cannot doubt; it is every one with whom we are brought into contact; he or she whomsoever it be whom we have any means of helping.—Dean Stanley.

* *

If we ask the Spirit to come and dwell within us, we shall find that he is indeed a comforter. For he teaches us of God's infinite love. . . . The Comforter will teach us not to please ourselves, as we are all trying to do, but to forget ourselves, and live in Christ and for each other.—F. D. Maurice.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

By Orris F. Jordan

Italian Methodists Go to War.

The Board of Foreign Missions of the Methodist Episcopal church has received tidings that Methodist work in Italy is being much interfered with by the war. Among the ministers of Italian Methodist churches to go to war are Rev. Carlo M. Ferreri, Felice, Caccipuoti, L. Schird and F. Spini. Mr. Ferreri is superintendent of the Naples district and one of the outstanding evangelical leaders in Italy. Methodist laymen have answered with the greatest enthusiasm their country's call.

Vacation Bible Schools a Success.

The Presbyterian churches of Chicago have made a concerted effort this summer to further the vacation Bible school movement. These schools hold daily sessions and help to solve the problem of the city children turned out on the streets in the summer when the public schools are not in session. The schools are not all devoted to book study but include in their programs athletics and story-telling, besides many other features. The Presbyterians had hoped to have four thousand children enrolled this summer but they have actually succeeded in enrolling 4,700 in 28 churches and missions.

Commencement at Moody Institute.

Moody Bible Institute takes men and women of less than the usual preliminary training and gives them a two-year course in preparation for religious work. The summer commencement was recently held at which Rev. Henry W. Stough gave the principal address. Seventy-two young people received diplomas for the two year course and they represented twenty-five states of the Union and three foreign countries.

Dr. Campbell Morgan Goes to Soldiers.

Dr. Campbell Morgan spent his vacation this summer in visiting the trenches in Europe. He is being sent by the Y. M. C. A. in England to give spiritual comfort to the soldiers. His great popularity in England will make him a welcome visitor among the millions of enlisted men.

Plans for Methodist Reunion.

The plans for the reunion of Methodism continue to be discussed in the journals of the denomination. In case they were brought to a successful culmination, there would be one Methodist church in this country with eight million communicants which would be the largest single ecclesiastical body in the country. The plan provides for four provinces, the colored Methodists of the South, the white Methodists of the South, eastern Methodists and western Methodists. These provinces would be united in one central body yet to be created. The missionary and benevolent agencies of the denominations would be united. It is thought that the colored

Methodist churches that are now independent would come into the union, as well as the Methodist Protestant denomination with 350,000 members.

The Church Periodical Club.

The Church Periodical Club is a society in the Protestant Episcopal church, organized for the purpose of providing religious literature to those not able to secure it. There are locals in the different parishes and these co-operate to furnish papers, magazines and books to the poor, to missionaries, and clergymen in small parishes. They also send literature for missionary distribution. The society states "Books do really clothe the naked and feed the hungry as no other food and clothing can do."

Clergyman Heads Consumers' League.

The Consumers' League is an organization to protect the workers in large stores. The branch in Cincinnati is headed by an Episcopalian clergyman, Rev. Guy Emery Shieler, rector of the church of the Epiphany. He reports that eight dollars a week is the minimum on which a single woman can live in comfort in Cincinnati. There are 48 per cent of the women who are receiving less than this wage and only 38 per cent were getting over nine dollars a week. The stores that are fair to their help are commended in a "white list."

Would Secure a Down-town Religious Center.

The Federation Council of Chicago, representing Chicago Protestantism, is seeking to secure the erection in Grant Park of a stadium where religious meetings can be held, as well as other pub-

lic gatherings. Grant Park is land which has been made, east of the loop in Chicago by filling in the lake. Should the project carry, at certain seasons of the year great Protestant leaders would have opportunity of speaking at the stadium.

Students of Prophecy Meet.

The world war has given impetus to millennial drawn, adventism and other forms of prophetic interpretation. The premillenarian movement within the circles of evangelicalism is also cheered by what it regards as evidences of the "end," for the premillenarianist regards most of the progress of the world as coming after and not before this "millennium." The Prophetic Conference met at Stony Brook the week preceding Aug. 15 and studied the application of prophecy to modern conditions, according to the older method of procedure. Dr. Ford C. Ottman presided at the meetings. James M. Gray, of the Moody Bible Institute of Chicago, was prominent in the proceedings. Dr. J. Wilbur Chapman made an address on "The Blessed Hope."

World Conference Selects Secretary.

The World's Conference on Faith and Order promoted by the Protestant Episcopal church, issued a call early in the summer to Dr. George Craig Stewart, rector of St. Luke's Episcopal church, Evanston, Ill., to become secretary of the conference. Dr. Stewart has been a very strong parish worker and preacher, making an obscure church prominent in his city and building a beautiful Gothic building for its worship. He has been very extreme in his high church attitude however, not favoring federation nor having much fellowship with evangelicals. His decision is not announced.

Growth of Vacation Bible Schools

It was in 1901 that Rev. R. G. Boville started in New York City the first daily vacation Bible schools. The first year he had five schools. In 1907 he inaugurated national plans. That year he had nineteen schools. He has just made a report to the directors of the National Vacation Bible Schools Association for 1915 showing 348 schools this year in over seventy cities and centers of the United States and Canada. These 348 schools had in them 77,502 children, all creeds and races. In their six weeks' course they received the equivalent of Bible teaching of a whole year's attendance in a Sunday-school. Schools this year were held in churches or many communions. Presbyterian, Baptist, Episcopal and Methodist led. Instruction was uniform in method and provided for manual work, music, and organized play. Sunday-school, modern settlement, the church, the college and street child came together. The banner schools of the country were Bradford, Pa., 928 boys and girls; Homewood, Pittsburg, was second; Aitken's Institute, Chicago, was third, and Malcolm Memorial, St. Louis, was fourth. There were 2,332 earnest college students and volunteer assistants. These gave splendid help and got invaluable ex-

perience. Sixty per cent of the instructors gave their services free. Churches gave through these schools wage-earning homes a practical exhibition of Christian helpfulness that brought nearer a better understanding between the church and labor than mere pamphlet could accomplish. They gave the children a happier summer, and to students a saner view of life, showing them how helpless negations and criticisms were. The churches recognize that these schools have given them new and valuable openings to the masses of children beyond the reach of Sunday-schools. The association has rendered a natural service to the missionary societies. It has prepared and furnished them with vital methods of meeting new situations. It is encouraging every Christian body to organize and support schools. The Presbyterian Home Mission Board led the way and now the Baptists and Lutherans have national societies in the field. These bodies are responsible for eighty-seven schools this year and in most cities are co-operating loyally with the inter-church movement. Russell Colgate of New York, is president of the association. J. Adams Brown is national treasurer, and Rev. R. G. Boville is national director.

Here and There

Ecclesiasticism and Autohypnosis

In a journal which devotes its energies to the task of keeping us all in the straight and narrow way, under the learned title of "Autohypnosis," a popular pastor makes some observations on an article of mine which dealt with the issues involved in the general convention. At first sight I thought to discover something that would help to reduce the upkeep of automobiles, a subject in which the country at large is greatly interested, but as I read I saw that my hopes were vain. I, and not automobiles, was the subject of the learned discourse, if such it might be called. The disappointment turned out to my profit, for I found myself classed with Napoleon, the Pope, "the bishops of other communions, statesmen, scholars, scientists, and philosophers,"—a fact which made the criticism delightful to me; for after weary years of anxious waiting and hope deferred, I found one appreciative reader whose vast learning and unbridled vocabulary enabled him to put me in my proper class.

I have suspected that there was something wrong with me, but I could never find out what it was. The greatest physicians of the land have been baffled by my symptoms. The crowned heads of Europe have heard my sad complaints, and retired to weep. The case seemed hopeless. But I have "autohypnosis." Those needing any will apply to me in person only. As it is a disease confined to the great and immortal, such as myself, Napoleon, the Pope, and the wisest of all time, philosophers, etc., those of the plebian class need not apply. Like radium, the supply is certain to give out in view of the demand which the information of this article will create. I can understand now why I have always been an admirer of Napoleon, and the learned classes generally. It is because we have so much in common. Birds of a feather, etc. When the Pope hears of this he will invite me in to take tea. What a time we would have in comparing notes on our common infirmity, the infirmity which denotes true greatness. The thrills which I have felt running up and down my spine in other days, and which I attributed to nervousness, causing me and my physicians and the crowned heads grave apprehension, I now know to be the stirrings of greatness, such as the noble and the ambitious alone can feel, but which I can never well express, nor can I well conceal.

I feared for a time that my complaint was ecclesiasticism, but now I fear no more. The trouble has been diagnosed, and I have to hold myself down to keep from being translated, so great is my joy. If the trouble with the great of the earth is "autohypnosis," let us hope that we all may be afflicted. If I couldn't get it, I wouldn't be puffed at those who have been more successful in their quest, and act as if I had greenappleitis. Let's keep smiling in the midst of misfortune. We all can't be great. Napoleon and I and a few others are in a class by ourselves. Little did he dream of the fame that would be thrust upon him by succeeding generations in being admitted to the society of the Pope, of the bishops of

other communions, of philosophers, statesmen, etc., to say nothing of one other luminary whom modesty forbids me to name.

I shall endeavor to maintain a becoming humility under the circumstances, knowing that many more dangers beset me today than last week. The higher we rise the more disastrous will be the fall when it comes, and so I say:

"O, why should the spirit of mortal be proud!"

Never have I known a critic in all my wide and critical studies who conferred such honor upon the subject of his displeasure. In addition to the aforementioned honors, I am referred to as a "young brother." Think of that! True the winds of adversity and hard work, to say nothing of early piety, have almost shorn to the scalp those beautiful auburn locks of my earlier years, leaving my expansive brow bleak and bare, while the thatching that remains gives promise of becoming a dull grey ere long. Then I am fast approaching the half century mark. I indulge in these personalities to prove that the sweetness and light which have breathed and shone through all my writings have deceived the very elect into the belief that I have not reached the years, according to the calendar, where all learning ends, and the decay of confidence in one's brethren begins, as well as the now proverbial practice of taking up the trusty weapons of war which are the delight of a crusty old age. If my critic knew my real age,

or maybe my friends, I might be set down as a "war horse," or as one of the "old guard." But I have maintained my beautiful spirit, so that even those who are inclined to scoff are constrained to set me down as a "young brother." Right you are in thus referring to me. The velvet is still on the peach, no matter how many days have seen it swept by storms! Never was complaint more worthily, even if unintentionally, bestowed.

Once more my critic possibly errs when he refers to my "limited" vocabulary which I had "exhausted." I felt a little peeved over that, not because it may not be true, but because I had never heard it before. I had always been complimented on my copious and Shakespearean vocabulary. When I make quotations from Will, I have to pause a few moments to untangle my speech from his. People tell me that he and I have the gift of speech perfected to such a degree that the vocabulary of each has to be branded to be identified. My friends have forced the fact upon my attention so constantly that I have almost been compelled to believe that they know what they are talking about.

I have observed that the world of writers is divided into two classes, viz: Those like myself who have grand and noble thoughts which, unfortunately, can be but imperfectly conveyed to the multitudes because of that "limited" vocabulary; and those who have puny and puerile thoughts which, fortunately, for the world are lost in a Dead Sea of words.

In conclusion, let us sing:
 "My head is humbled in the dust,
 When folks tread on my toes,
 And so I'll seek for comfort,
 Where the weeping willow grows."

ELLIS B. BARNES.

OUR SUBSCRIPTION PRICE

One of the tokens of good-will which the publishers of the Christian Century have many times been prompted to acknowledge is the increasing number of our subscribers who in paying for their paper remit at the full two dollar rate.

It was a sorry day for journalism among the Disciples when, some fifteen years ago, the papers let themselves get started on a cut-rate competition for, enlarged circulation. For a time most if not all our papers were sold at one dollar a year. Repenting of this, it was with the greatest difficulty that the rate of \$1.50 was re-established. No religious papers in the land are sold at so low a subscription price as the Disciples' newspapers. Other papers range in rate from two dollars to three and a half dollars per year, and some of them no larger and many not so expensive to produce as our Disciple journals.

The Christian Standard has recently raised its subscription price from \$1.50 to \$2.00. This is a move in the right direction. Limited as is the religious press in the volume and character of its advertising it is not right that its subscribers should desire their religious newspapers to be published below cost.

Some seven years ago The Christian Century established its rate at two dollars and offered a concession of 50c when the subscription was paid in advance. We have consistently billed our subscribers ever since in accordance with this rate and have at last gotten them pretty well trained to expect the \$1.50 rate only when their remittance is sent in advance. Even ministers to whom is made a special advance rate of one dollar now expect to pay and do pay two dollars when their subscription is delinquent.

Of late, however, a large number of our subscribers, both ministers and laymen, have been paying the two dollar rate even though they are not delinquent. This is a token of good will which we would like to acknowledge in a personal letter to each one if that were not impracticable, so we take pleasure in making this general acknowledgment through the columns of the paper.

It is not our intention at this time to change our policy of accepting \$1.50 when payment is strictly in advance but we dare to cherish the hope that the voluntary attitude of our subscribers will effect the change without any action at all by the publishers.

DISCIPLES PUBLICATION SOCIETY.

The Sunday School

LESSON FOR SEPTEMBER 19.

DEFEAT THROUGH DRUNKENNESS (TEMPERANCE LESSON.)

Golden Text: Wine and new wine take away the understanding. Hosea 4:11.

1 Kings 20:1-21. Memory verses 11, 12, verses 11, 12.

(10) And Ben-hadad sent unto him, and said, The gods do so unto me, and more also, if the dust of Samaria shall suffice for handfuls for all the people that follow me. (11) And the king of Israel answered and said, Tell him, Let not him that girdeth on his armor boast himself as he that putteth it off. (12) And it came to pass, when Ben-hadad heard this message, as he was drinking, he and the kings, in the pavilions, that he said unto his servants, Set yourselves in array. And they set themselves in array against the city.

(13) And, behold, a prophet came near unto Ahab king of Israel, and said, Thus saith Jehovah, Hast thou seen all this great multitude? behold, I will deliver it into thy hand this day; and thou shalt know that I am Jehovah. (14) And Ahab said, By whom? And he said, Thus saith Jehovah, By the young men of the princes of the provinces. Then he said, Who shall begin the battle? And he answered, Thou. (15) Then he mustered the young men of princes of the provinces, and they were two hundred and thirty-two; and after them he mustered all the people, even all the children of Israel, being seven thousand.

(16) And they went out at noon. But Ben-hadad was drinking himself drunk in the pavilions, he and the kings, the thirty and two kings that helped him. (17) And the young men of the princes went out first; and Ben-hadad sent out, and they told him, saying, There are men come out from Samaria. And he said, Whether they come out for peace, take them alive, or whether they come for war, take them alive. (18) So they went out of the city, the young men of the princes of the provinces, and the army which followed them. (19) And they slew every one his man; and the Syrians fled, and Israel pursued them; and Ben-hadad the king of Syria escaped on a horse with horsemen. (21) And the king of Israel went out, and smote the horses and chariots, and slew the Syrians with a great slaughter.

Verse by Verse.

10. Ben-hadad. This was Ben-hadad II, king of Syria. He was the son of the one spoken of in I K. 15:16-22.—The gods do so unto me, and more also. This was a kind of formal oath.—Shall suffice for handfuls. Ben-hadad said if each soldier would take one handful of dirt from Samaria the entire city would be carried away. This boast indicates his vanity, and shows the strength of his army.

11. Let not him that girdeth on his armor, boast. Ahab's reply was very becoming to the king of Israel, and would be becoming to any truly brave man. Read Prov. 27:1.

12. As he was drinking, he and the kings. They were so confident of victory that Ben-hadad was giving a banquet to the princes that were with him.—Pavilions. Or huts. RVm. These were temporary booths.—Set yourselves in array. Or, place the engines, RVm. They were to make ready for an attack. Get the army ready.

13. A prophet. There is nothing more known about him.—Hast thou seen all this great multitude? Read verses 25-30 for the number of the army.—Thou shalt know that I am Jehovah. This is the purpose of the whole narrative. The Syrian army had grown strong, and threatened Ahab. The victory over them was to be so evident that there would be no mistaking the hand of Jehovah in it.

14. By whom? Ahab could see no way of overcoming such great odds. His own forces were small and he did not expect any allies to assist him.—The young men of the princes. These young men were the attendants of the chief officers of the different districts of the kingdom of Israel, and were in Samaria because of Ben-hadad's invasion.

15. Seven thousand. It is quite probable that this number represents the garrison of Samaria. The small number of men in the army was intended to enhance the power of God.

16. At noon. At this time of day the besiegers would be resting because of the

heat.—Was drinking himself drunk. To drink at such a time as this is the height of folly. Drinking makes thinking impossible. The drinker is the first man discharged and last man hired. What other king lost in a similar way? See Dan. 5:1.

17. Went out first. They went out of Samaria toward the Syrian camp, leading the way for the rest of the army.—Ben-hadad sent out. He sent out to learn the cause of the rally from the besieged city.

18. Take them alive. In the folly of his drunken insolence Ben-hadad thought they could be taken without fighting.

The Demon of Intemperance

The Lesson in Today's Life.

Intemperance is one of the most powerful enemies of humanity in all the world. It commands all the evil forces in the community. It robs the people of their treasures to fill the coffers of the traffickers in strong drink at the expense of a frugal and temperate community. The welfare of the people is entirely disregarded in this greed for gold.

The home of this arch enemy of humanity is the saloon. Without this recruiting station his army would rapidly vanish. More men join the army of drinkers because of the attractive environment than from a real desire to drink.

Jack London says that the availability of liquor makes men drinkers, and that a normal young fellow does not have a natural appetite for strong drink.

Drinking men agree with London.

So men who make and sell liquor fight to maintain the saloon, but they say as little about it as possible.

These men do not mention the saloon if they can in any way avoid it. It is their purpose to keep the people from thinking about the saloon. In their campaigns they talk about taxes, revenues, personal liberty, and everything else except the saloon, which is the only thing they care anything at all about.

They are driven to this method because they know that the saloon has no real merit, and cannot live in the open.

The people are not going to be deceived much longer, for the light of the better day is on the horizon.

It is nowhere more clearly seen than in the industrial world. Everywhere men in big business are coming to see that results and strong drink do not go hand in hand. They must choose the one or the other, and they have chosen results. One after another, in rapid succession, the great industries and business houses are taking their places on the "water wagon."

The summarized account of a document in the Railroad Trainman dedicated to the "well being of the general public" reads like a prophetic message. It is as follows:

"Alcohol is bad company and unsafe to be with. It throws switches wrong; it reads and sends orders wrong. It receives orders wrong, and calls red signals white. It makes caution orders without effect, and makes slow flags without color. It makes one meeting point another, and wakeful men sleepy. It

19. These young men. See on verse 14. It is probable that the young men were to begin the unexpected attack and the rest of the army was to add to the confusion by coming later.

20. They slew every one his man. Not only were Ben-hadad's men unprepared for the attack, but the leaders were drunk. The young men of Israel's army had a definite purpose which they carried out. God helped because Israel was on his side; and so will he help any worthy cause.—The Syrians fled. The sudden attack caused a panic.—On a horse with horsemen. Or, with horse and horsemen, RVm.

21. The king of Israel went out. Ahab's courage seems to have been stirred at the sight of victory, and he went out to make it as great as possible. There are hosts of people today who want a part in the victory, but who do not want to do any of the fighting.

makes hot boxes cold, and rough journals smooth. It makes widows and orphans, and new made graves."

Science has demonstrated that alcohol is a poison for the soft, plastic material which is the essential constituent of every one of the minute cells that make up living organisms, whether animal or vegetable.

Large numbers of psychometric experiments under conditions of the greatest accuracy prove that alcohol in small dietetic doses exercises a distinctly paralyzing effect on the working of the brain.

Careful nerve and vitality tests now prove that a single glass of alcoholic liquor very perceptibly reduces vital efficiency.

In a recent test of candidates for a certain government position four-fifths were rejected as being physically unfit through alcoholism and other narcotics.

Col. Maus, of the U. S. army, recently wrote an article appearing in the Medical Record in which he said: "It is the constant, habitual, moderate, 'social' drinking which is the deadly and destructive thing, because it is always at work, lowering the fighting power of the white blood corpuscles, and thus taking away from the race half its power of defense."

There is no question in any observer's mind but that alcohol is a home wrecker, and soul destroyer. The people are coming to see that they are better off without it.

An editor of note said recently, "It would seem just now that about all the world is drifting pretty steadily toward total abstinence."

"When this sentiment is full grown it will register itself in the United States as it did in Kansas in 1881: 'The manufacture and sale of intoxicating liquor shall be forever prohibited in these United States of America.'"

ASA McDANIEL.

Illinois Moves Forward.

By practically a wet and dry vote, the Illinois House has passed the Gregory bill, which prohibits candidates for the legislature from making pre-election pledges. The wets favored the bill. The author of the measure declared that the seven weeks' deadlock over a choice of a speaker was due to pledges made by members who were forced to act against their better judgment.

Disciples Table Talk

Liberty Church Grants the Loan of its Pastor.

The church at Liberty, Mo., has occupied a unique position among its sister congregations in that for two years it has given up a portion of its pastor's time to serve the general convention as secretary. Graham Frank, the pastor, felt that he should not ask his people to do this for the third year and went to the Los Angeles meeting prepared to relinquish the secretaryship. But the convention insisted upon re-electing him and passed a resolution asking the Liberty church to continue its generous attitude toward the general work for another year. Rev. W. F. Richardson, of Kansas City, the new president of the General Convention, presented this resolution to the congregation at Liberty last week, and a vote by ballot resulted in 94 ayes and 6 noes. While there has been some difference of opinion among some of the members of the congregation as to the wisdom of Mr. Frank's serving longer in this work, there is unanimous sympathy with the purposes and work of the General Convention. The entire brotherhood which has already expressed its appreciation of Mr. Frank's services in many ways, will feel that the Liberty church has put it under very positive obligation for its willingness to make so substantial a contribution to the welfare of the general cause.

Dr. Medbury Returns to Great Ministry After Summer of Chautauqua Work.

Dr. Charles S. Medbury, of University church, Des Moines, Ia., spent nearly two summer months on the Chautauqua platform. He returned to his pulpit Aug. 29, and was welcomed by a large and enthusiastic congregation. The interior of the church building has been redecorated in his absence and a pipe organ is being installed. The auditorium of this church is the largest in Iowa. The congregation that assembles there twice on Sunday to hear Dr. Medbury is the largest in the state and with but two or three exceptions is the largest Protestant church congregation regularly gathered anywhere in America. Dr. Medbury is maintaining the affection and loyalty of his people in a remarkable way and is himself growing with them in vision and strength.

J. A. Barnett to Hold Two Special Evangelistic Meetings.

James A. Barnett, pastor at Moline, Ill., has received a number of calls for evangelistic meetings this fall. By shortening his August vacation Mr. Barnett has arranged a leave of absence with his church to get away for two meetings. On Aug. 30 he began with the Antioch church in Vermilion County, Ill., assisted by C. H. Altheide, Lost Spring, Wyo., as leader of song. Following this meeting he will begin with the Eminence church near Atlanta, Ill., Sept. 20. About Nov. 1, he will begin a meeting with his home church assisted by Wm. Leigh, singing evangelist of Akron, O. On Aug. 15, the men's class took charge of the Sunday evening service rendering a program that attracted a large attendance and proved most helpful. Three of the organized classes will render special programs on as many Sunday evenings during the pastor's absence.

Pennsylvania East and West to Hold Joint Convention at Altoona.

Altoona, Pa., W. Graham Walker, pastor, will entertain the joint convention of the Eastern and Western Pennsylvania Missionary Societies, Sept. 13-16. A very attractive program containing the names of J. R. Ewers, Wallace Tharp, T. E. Winter, Irving Chenoweth, W. W. Sniff, S. W. Trautman, and many other equally well-known leaders of Pennsylvania Discipleship, as well as Dr. Mary Longdon, R. A. Doan, Al-

lan B. Philpott, Robert M. Hopkins and F. W. Burnham from outside the state.

Good Work at Lawrence, Kansas, During Mr. McFarland's Pastorate.

The resignation of E. T. McFarland from the pastorate of First church, Lawrence, Kans., is announced. Mr. McFarland spent three years there, going from Rock Island, Ill. During his term of leadership the Lawrence church has doubled its membership which is now more than 800, paid a substantial part of the debt on the building, and provided for the remainder. In the same period the enrollment in the Sunday-school has risen from about 250 to more than 1,000. The basement under the entire auditorium has been finished at a cost of nearly \$1,500 and the cost has been provided for. Mr. McFarland's successor has not been selected.

The Idealism of Religion is Practical, Says Evanston Pastor.

Orvis F. Jordan, pastor at Evanston, Ill., insisted in a recent sermon that the idealistic side of religion is in truth its practical side. He said: "Many people have been treating religion as a luxury instead of a necessity. They have talked about finishing their education, or of 'making their pile,' after which they would give some consideration to the question of the larger relations of life. Can it be that the church herself has so interpreted religion as to make it possible for men to treat the subject in that way? The word 'practical' is sometimes used in a narrow and visionless way. A practical religion will fill our homes with joy and peace. It will provide the leaders of our political life with ideals. It will make the industrial leaders humane and their men loyal. It will give men motives for right living and courage for peaceful dying. Such a religion will not fail in winning the respect of all men."

Austin Hunter Utters Optimistic Message.

Preaching at Jackson Blvd. church, Chicago, Austin Hunter, the pastor, said on his first Sunday after vacation: "Jesus was not born for defeat, but was born a King. There is a fine optimism in the statement of Paul that should hearten all souls. Nothing can possibly stand in the way of his final victory. When Pilate asked him if he was a King he replied, 'Thou sayest it, for to this end was I born.' There are men who are born to win, who have in them the elements of success. Nothing can keep them down. In spite of his unofficial character, of the fiercest criticisms of his life and words, of the dark periods of church history when it looked like the end of Christianity was near, in spite of the pessimistic philosophy of those who say the world is growing worse, in spite of the half-hearted support of multitudes who bear his name, still he must reign and he is reigning increasingly in the hearts of men. God pity those pessimistic little souls who think the world is rapidly going to the bad."

Automobiles Harm Church, Says Columbus Pastor.

W. H. Book, pastor of Tabernacle church, Columbus, Ind., made the statement to his Bible class, that automobiles are doing more harm to the churches and Sunday-schools than any other single influence. "Sour grapes," said one of the members of the class. "It's not so," the minister declared. Then he said he would not have an automobile if it was given him. He says people who own automobiles start out early Sunday morning and spend the time riding that formerly was spent in worship. He cited the case of a minister he knew who bought an automobile, declared he would not use it on Sunday, and then got the fever so badly

he cut his sermons short in order to get to the wheel of his car.

A Religion of Service for Practical Life.

T. F. Paris, speaking at Capitol Hill Church, Des Moines, Ia., said on a recent Sunday: "The Christian religion is the religion that reveals the life of God in the hearts of men. It is the religion that filters through all the sorrows and threads itself through all the problems of life. It is the religion that translates itself into human conduct, that issues in service, that makes brotherhood the common denominator of the human race, and fits the soul for the home that awaits it. Christianity is the religion the world needs today."

Ft. Wayne Pastor Run Down by Jitney Bus.

E. H. Clifford, pastor East Creighton Ave. church, Ft. Wayne, Ind., was struck by a jitney bus on the streets of his city two weeks since and badly hurt. The accident occurred at 8 o'clock in the evening, both Mr. Clifford and the chauffeur being blinded by a heavy rain that was falling. A deep gash above the right eye, a lacerated face and a twisted foot make up the list of his injuries. He is making a good recovery.

Andrew Scott Accepts Call to First Church, Davenport.

A unanimous invitation from the congregation of First church, Davenport, Ia., to Andrew Scott, of Hoopeson, Ill., has been responded to favorably by him, and the new pastorate will be entered upon in a few weeks. The Davenport church has suffered considerable commotion in the past several months and it will be gratifying news to the brotherhood to learn that a man so well fitted for the peculiar task awaiting him has been called, and unanimously called.

Andrew Scott was born at Melrose, Scotland, where the Melrose abbey, famous in history, stands in magnificent ruins. He was educated in the public schools of Ontario, near London, Canada, and at Hiram college, Ohio. He has served as pastor at Niagara Falls, N. Y., and at Saginaw, Mich., for five years, at Danville, Ill., for seven years, and is closing the fourth year of his pastorate at Hoopeson, Ill. In all these fields he has been successful in building up his church. He has raised and paid four church mortgages during his ministry. He has not missed a service for 25 years.

Suit to Break Will Giving Large Sum to First Church, St. Louis, Fails.

First church, St. Louis, John L. Brandt, pastor, was left a bequest of \$70,000 by Randall R. Gordon, a wealthy farmer of Pana, Ill., some two years ago. The will was contested by a man claiming to be the son, legitimate, though not acknowledged, of the church's benefactor. His claim was denied in the Illinois court which had jurisdiction over \$40,000 of the bequest and it is expected likewise to be denied by the St. Louis court which had jurisdiction over the remaining \$30,000. Proceeding on the assumption that the bequest was valid, First church purchased a beautiful property at Euclid and Delmar boulevard. The long delay in the court process has embarrassed the church financially and had it not been that the pastor, Mr. Brandt, advanced \$10,000 of his own funds the property would have been lost. It is now expected the congregation will move into its new home Sept. 5. The edifice was formerly a Baptist house of worship.

Story of Forty Years of Woman's Missionary Society Told in New Book.

Mrs. Ida Withers Harrison is the author of a neat little volume of 160 pages outlining the history of the Christian Woman's Board of Missions. The book is very readable. It traces the development of this great enterprise of woman's organization from the original impulse given by Mrs. C. N. Fearre in 1874 to the far stretching influences and complex activities of the present body of over 87,000 women. The first year of the society's life they raised \$430.

Steadily the income has increased until the annual gifts amount to \$414,000. The book is an enshrinement of the noble personalities that have figured in these forty years of history—the office-bearers of the organization and the missionaries on foreign and home fields. Probably it is intended to serve as a manual for study purposes in the local auxiliaries. No indication of this purpose is given in the book, but it would manifestly lend itself to such use admirably.

Military Preparedness Urged by Dr. Jenkins as a Means of Peace.

Preaching from the text, "Be ye also ready," Burris A. Jenkins, of Kansas City, told his Linwood Boulevard church that it was the duty of this nation to be prepared "that, conditions being what they are, we should be prepared to resist aggression from any direction. It is apparent the overwhelming majority of American citizens are in favor of preparedness. We should make military preparation for the sake of peace. The fact of being prepared is a resistance against aggression."

BRIEFER ITEMS.

—Freeport, Ill., church, after a long and difficult struggle to secure a property has been able to raise the amount necessary and with the assistance of the Church Extension Board will proceed to remodel a building recently purchased. The resignation of the pastor, J. H. Clark, leaves the congregation leaderless at a critical time, but they hope to call a pastor soon.

—Roy Rutherford of Elizabethtown, Ky., who was called to the pastorate of First church, Paducah, Ky., declined, and has accepted instead a call to the church at Russellville.

—On his way to Pentwater, Mich., for his holiday, George A. Campbell, of Hannibal, Mo., spent a Sunday with his former congregation at Austin, Chicago, preaching morning and evening. Mr. Campbell organized the Austin church and was its pastor for nearly fifteen years.

—Metropolitan church, Chicago, was the scene of a popular meeting on a recent Sunday evening to memorialize the victims of the Eastland disaster. Lloyd H. Miller, the pastor, spoke, as did also the Coroner, Peter Hoffman.

—Roger T. Nooe, pastor at Frankfort, Ky., who suffered a serious accident to his foot several weeks ago when the buggy in which he was riding overturned, has found it necessary to return to the hospital.

—John R. Golden, Illinois state secretary, preached on a recent Sunday at Memorial church, Chicago, supplying for Dr. Willett. The congregation speaks in the highest praise of his practical and encouraging message.

—Dr. Royal J. Dye spoke in Monrovia, Cal., church Aug. 8, and the church became a living link in the Foreign Society, raising \$660 for that purpose. Several young people volunteered for the missionary field. Clark Marsh is pastor.

—Chester B. Grubb, who has been supplying the pulpit for South Side Church, Kokomo, Ind., since graduating from Eureka in June, was ordained Aug. 15, by David H. Shields and the elders of Main St. church. Mr. Grubb enters Yale this autumn.

—C. R. Piety who ministers at Greenville, Ill., while on his vacation preached on Aug. 8, at his Hoosier boyhood home, Graysville, Ind., and on Aug. 15 at Tamaleo, Ill.

—The corner stone of the new house of worship for First church, Galesburg, Ill., was laid Aug. 22, H. A. Denton, the pastor officiating. The house will cost \$75,000.

—Wisconsin state convention meets Sept. 6-9, at Janesville, C. W. Cummings is the pastor.

—Kentucky state convention meets at Madisonville, Sept. 20-23. S. S. Jones is pastor at Madisonville.

—President-emeritus E. V. Zollars, of Phillips University, Okla., is now living at Warren, O. He has recently been quite ill

but is recovering sufficiently to attend church services.

—Kansas state convention is to meet at Lawrence, Oct. 4-7.

—The Men and Millions Movement will begin work in the state of Missouri in the early part of September.

—F. B. Sapp, state secretary of the North Dakota churches, spent his vacation in the mountains of West Virginia, resting, fishing and visiting the old home folks.

—The School of Methods at Bethany Assembly in Indiana, closed Aug. 25. There were nearly 50 graduates.

—The new church edifice recently dedicated by South End church, Houston, Tex., W. S. Lockhart, pastor, was damaged during the recent big storm in the Gulf country. Repairs will be made at once.

—W. E. M. Hackleman was elected president of Bethany Assembly for next year. The assembly suffered materially from the unpropitious weather this season.

—Ground has been broken for a new \$30,000 edifice for Second Church, Cedar Rapids, Ia.

—K. F. Nance of Hutchinson, Kans., after attending the General Convention at Los



The new gymnasium for William Woods College, Fulton, Mo., erected by Dr. William Woods at a cost of \$30,000. The building is made up of pressed brick, the inside walls being lined with white glazed brick. It is complete in every way, containing swimming pool, 16x60 feet, which is made of ceramic tile. Dr. Woods has invested more than \$200,000 in this institution.

Some Figures That are Anything But Dry

By John H. Booth, Associate Secretary.

Are figures dry? Not when they tell the story of a live subject. I challenge any person who loves the Kingdom of God and wishes to see it permanently built and its borders continuously extended, to read the following Church Extension facts and figures and not be interested in taking the Church Extension Offering in September.

Original Investment.

The following study is based upon 26 years of operation to October 1, 1914, during which time the board helped to build 1,717 churches throughout the United States and Canada. To do this the brotherhood gave to the Church Extension Fund to be loaned, \$1,115,475 as an original investment. By the wise and wonderful plan of the board of "Running the mill with the water that has passed," this original investment has done the work of \$2,700,377 and has also encouraged the congregations to raise on the local fields nearly \$6,000,000 to be given to the Kingdom of God and put in permanent form for future service. Marvelous dividends are those which are being paid to the Brotherhood's work on its original investment, but this is only half the story. The other half and the better half of the story is what these 1,717 Church Extension Churches have done for World Wide Missions.

Church Extension Churches Loyal to Missions.

During these 26 years while building their homes at a cost of nearly \$9,000,000 returning their loans aggregating twice the sum of the Brotherhood's Church Extension Fund, they have given an estimated amount of \$1,095,000 to missions and benevolences or a sum nearly equal to the Brotherhood's original investment.

Last Year's Record.

These churches gave last year to missions and benevolences last year, while 24 per cent

\$82 each. Out of 1,717 churches helped by the board, 1,563 gave to missions and benevolences last year or 91 per cent. Out of the other 6,807 churches of the Brotherhood, 5,221 gave to missions or 76 per cent; that is, only 91 per cent of the Church Extension Churches failed to give to missions and benevolences last year, while 24 per cent of all others failed. This count, let it be understood, does not include our anti-missionary or non-progressive churches. This record goes to show that a church assisted by the Board of Church Extension becomes at once, and is always thereafter, a supporter of missions.

Lost Opportunities.

During the past nine years, 1,625 appeals for loans have gone unanswered. If the board had had sufficient money to grant loans to these churches and if these churches had prospered on an average as well as the ones the board has helped, they would have given up to the present time over \$600,000 to missions and benevolences and would be giving this year \$133,250 for the work of World Wide Missions, aside from what all these churches would be doing in the 1,625 local fields. But these are past opportunities, a majority of which will never return to us. Now what of

The Present

129 churches at the present time are appealing for loans with which to build. Wouldn't it be a wise policy to assist these congregations into good homes at once, not only for their own sakes but for the sake of World Wide Missions. These loans aggregate about \$200,000. Of this amount \$66,000 can be called for in thirty days. To meet this present demand the board has about \$50,000 in sight, leaving a balance of \$16,000 which we hope our churches will contribute in the September offering.

Angeles and the expositions on the coast was taken ill with ptomaine poisoning at Calgary, Can. He has recovered and is just returning to his church work.

—First church, Beaumont, Tex., suffered considerable damage to its building in the recent storm. The pastor, H. R. Ford, was instrumental in having it put in condition to be used the following Sunday.

—The corner-stone of a new \$20,000 church edifice was laid at Thorntown, Ind., Aug. 22. O. E. Kelly, of Terre Haute, and L. C. Howe, of Noblesville, made addresses. R. E. Calithan is the pastor.

—Wabash County, Ill., Disciples had an annual basket meeting at Allendale, Aug. 29. Lee Tinsley and W. W. Weeden made addresses.

—A new house of worship for the church at Albuquerque, N. M., will be dedicated next Sunday, Sept. 5.

—E. M. Barney, of Indianapolis, is preaching for several Sundays at First church, Anderson, Ind., until the coming of the new pastor, John Underwood, of Pittsburgh, who will take up his new duties Sept. 19.

—Prof. W. C. Morro, of Butler College, occupied the pulpit of First Congregational church, Indianapolis, for a month during the summer.

—Dr. H. L. Willett completed a two months' Chautauqua season in the larger cities of Ohio, West Virginia and western

Pennsylvania last week and is spending a vacation period with his family at Pentwater, Mich.

CALLS.

J. H. Versey, Cadillac, Mich., to Saginaw, Mich. Accepts. New work begins Sept. 5. Charles Darsie, Crawford Road church, Cleveland, O., to Belmar church, Pittsburg. During four years with Crawford Road 250 new members have been added and the debt reduced from \$16,000 to \$7,000.

D. B. Titus, Kalispell, Mont., to Rupert, Idaho. Has begun new work already.

Edison Leeper, Eureka College, to pastorate, Cuba, Ill. Accepts. James E. Wolfe, University of Chicago, to pastorate, Batavia, Ill. Accepts.

I. H. Beckholt, Harrison, O., to Central Avenue church, Topeka, Kans. Accepts. Will begin Oct. 1.

Kirby Page, Monteith, Ia., to Morgan Park, Chicago. Accepts.

W. J. Grattan, London, Eng., recently a student at Drake University, to Highland Park church, Des Moines, Ia.

W. H. Knotts, Highland Park, Des Moines, to Perry, Ia. Accepts and has begun work.

RESIGNATIONS.

E. T. McFarland, First, Lawrence, Kans., to enter evangelistic field.

L. B. Myers, Cheney, Kans.

Birds Eye View of Disciples Colleges

The following is a brief summary of the annual report of the Acting Secretary of the Board of Education of the Disciples of Christ made at the Los Angeles Convention. Absolute accuracy is not claimed for every item submitted, since some of the reports made to me by the colleges were incomplete, requiring the use of approximation in a few instances.

The Board of Education consists of the following members:

President Hill M. Bell, Drake University. President Miner Lee Bates, Hiram College. President Thos. C. Howe, Butler College. President T. E. Cramblett, Bethany College.

President F. D. Kershner, Texas Christian University.

President E. V. Zollars, Phillips University.

President H. C. Pritchard, Eureka College. President R. H. Crossfield, Transylvania and College of the Bible.

Chancellor Wm. Oeschger, Cotner University.

President Earle M. Todd, Christian University.

Dean Herbert L. Willett, Disciples Divinity House.

President Joseph A. Serena, Kenka College.

The President, Virginia Christian College.

President Jesse C. Caldwell, Atlantic Christian College.

President H. B. Abernethy, Southern Christian College.

Dean G. D. Edwards, Missouri Bible College.

The President, William Woods College.

President Luella St. Clair-Moss, Christian College.

Dean P. H. Welshimer, Phillips Bible Institute.

President I. N. McCash, Spokane University.

President C. T. Carlton, Carr-Carlton College.

President E. C. Sanderson, Eugene Bible University.

Dean W. J. Lhamon, Drury College.

President F. J. Yokley, Missouri Christian College.

Dean J. C. Todd, Bloomington Bible Chair.

President Josephus Hopwood, Milligan College.

President F. G. Jones, Midland College.

President Ella Johnson, Kentucky Female Orphan School.

Upon analysis the institutions represented by the members of the Board fall very naturally into the following groups:

I—Those doing no work below college grade—Hiram, Butler, Bible College of Missouri, Drake University, Disciples Divinity House of Chicago University, Transylvania and the College of the Bible.

II—Those doing both college and high school work—Eureka, Milligan, Cotner, Bethany, Texas Christian University, Kenka, Virginia Christian College, Christian University, Phillips University, Spokane University, Atlantic Christian College, and Eugene Bible University.

III—Junior colleges—Christian College, Southern Christian College, Midland College, William Woods College, and Hamilton College (the Junior College of Transylvania).

IV—Academies—Missouri Christian College, Carr-Carlton College, and Kentucky Female Orphan School.

V—Bible Chairs. (Not supported and controlled by a missionary society.)—Bloomington Bible Chair and the Bible School of Drury College.

VI—Unclassified—Phillips Bible Institute. These twenty-eight institutions employ 259 professors, twenty-five assistant professors, and 243 instructors.

They enrolled last session 5,506 students. Of this number, 2,669 were in the college, 1,337 in profession schools, and 1,526 in the academy. The college students were grouped as follows: Freshmen, 998; Sophomores, 439; Juniors, 324; Seniors, 303; Graduates, 121; Special and Unclassified, 495. Four hundred and thirty-four degrees were conferred.

These institutions have a combined productive endowment of \$3,563,909, an unproductive endowment of \$605,831; total endowment \$4,169,740. Their buildings and equipment are valued at \$4,811,671, and other resources \$200,112; total resources \$9,181,523.

They received from student fees last year \$412,600, from endowment \$199,401, from other sources \$167,066, making a total income of \$779,067.

They expended for teaching \$403,361, for administration \$218,395, and for buildings, equipment, etc., \$344,602. The combined deficit of these Institutions for the year was \$91,131, and their total indebtedness \$420,888. They received from Education Day \$12,337.

The report shows that these institutions enrolled 971 ministerial students, and 166 students preparing for home and foreign fields.

An imperative need of our colleges is more adequate financial support from the

churches for current expense and larger gifts from individuals for endowment. The churches are asked to raise on Education Day, the third Sunday in January, or through the budget, \$75,000 for Christian education. Up to the present time only about one-sixth of this sum has been realized. A total endowment of \$4,169,740 is by no means sufficient. This amount should be increased to ten million dollars in the near future.

By and large, the past year has been most satisfactory and encouraging, and with the churches aroused to the primary importance of a leadership prepared in our own institutions, and with the individual conscience quickened by a deep sense of the opportunities for service through such leadership, it is confidently believed that there will be a great increase in the student body and a much more adequate financial support given our colleges in the near future.

R. H. Crossfield, Acting General Secretary Board of Education. Lexington, Ky.

The Slump in Booze.

From Collier's Weekly.

According to the Wall Street Journal, of Kentucky in January was 1,980,000 gallons against 6,102,452 gallons in 1914; production in Pennsylvania was 1,073,808 gallons in January against 1,552,445 a year ago, and in Maryland, 506,919 gallons against 918,582 last year. Whisky bottled in bond, January, was 691,508 gallons, compared with 928,187 in January of 1914.

The decrease in Kentucky's production of whisky amounts to 66% per cent; in Pennsylvania, it is about 33 per cent; in Maryland, more than 40 per cent. These figures and others for February, March and other months available indicate that the distillers, who can look ahead like anyone else, see that within a few years the commercial demand for whisky will fall off at an unprecedented speed. The distillers are buying newspaper space in more than one city to argue that prohibition doesn't prohibit, that more liquor than ever is being drunk in this country; but this is a bluff. They are meanwhile curtailing production and quietly discontinuing their own funeral. Better times are ahead for these United States.

FOREIGN MISSION NOTES.

Dr. George W. Brown, of Jubulpore, India, writes that the commencement of the Bible College there was held on May 10th. Three men completed the four years' course and received diplomas. One of these men was sent to Damoh, one to Mandaha, and one remained at Jubulpore. The wives of these men have also had special training. Two of them will do Bible women's work and one will teach school.

M. B. Madden reports nine baptisms in and around Osaka, Japan, in the month of May. He writes that the opportunities in Osaka are wonderful. After a baptismal service at one of the out-stations, the Lord's Supper was observed. This is the first time the ordinance was ever observed in that town of 5,000 people.

Bruce L. Kershner, of Manila, P. I., writes: "This has been a banner month in Manila for our work. All the congregations have good reports. At Central Church the attendance at the preaching service was above the average and on the third Sunday in the month the entire enrollment in the Sunday school was present at the service."

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An Appeal from the Los Angeles Convention to Churches of Christ of North America

August 30, 1915

Dear Brethren:—We have just closed at Los Angeles one of the most harmonious and successful conventions in our history; but its sessions were saddened by the apparent failure of the churches adequately to support our organized work. In its closing hours the Convention, unwilling to permit the continuance of a policy of retrenchment, adopted the following:—

"Whereas This Convention has heard with profound regret and humiliation the reports of deficits and enforced retrenchments on the part of our several missionary, benevolent and educational agencies:

Therefore Be it resolved; that, with prayer and supplication, we advise the several boards of the societies to unite in an urgent appeal to the churches to raise their full apportionments, and if possible to make a special offering to meet this great emergency; and be it further

Resolved, that the churches everywhere be requested to observe the week beginning Lord's Day, September 12th, as a season of daily prayer and intercession on behalf of this appeal; and be it further

Resolved, that we appeal to our entire religious press, to all our State, Provincial, District, County and City Mission Boards, to our educational institutions, and to our evangelists, pastors, and secretaries to join in furthering this appeal."

The joint apportionment of your church at _____ is

Total Church Budget	Foreign Christian Missionary Society	American Missions	State Missions	Christian Woman's Board of Missions	National Benevolent Association	Board of Church Extension	Board of Ministerial Relief	Commission on Christian Union	American Temperance Board	Board of Education
\$	\$	\$	\$	\$	\$	\$	\$	\$	\$	\$

By so much as any church falls short of its apportionment it defeats the ends of this appeal. It is to be hoped that, in view of the urgency of the need, many churches will greatly exceed their apportionments.

In case your offerings exceed your apportionments it is recommended that the division of such funds be made upon the percentage basis of the above apportionment.

We beg you to remember that the books close September 30th, and that this appeal demands immediate action. Will you please read this to the official board and the congregation of your church and ask them to take prayerful action upon it.

Yours in His name,

Frank K. Lewis

Secretary American Christian Missionary Society.

W. H. Brown

Secretary Board Ministerial Relief.

F. M. Rains

Secretary Foreign Christian Missionary Society.

(Mrs.) Anna R. Atwater

President Christian Woman's Board of Missions.

B. B. Mansfield

President Board of Education.

Jas. H. Mohrorter

Secretary National Benevolent Association.

David H. Shields

President Temperance Board.

G. W. Muckley

Secretary Church Extension Board.

John Ainslie

President Council on Christian Union.

